

A Few Facts.

I picked up a book recently and concerning the Beatitude of 'The persecuted' it said: 'The Savior expects true saintliness will always be an aggressive thing. Where it is such, its activities rouse enmity.' In the gospels we have different views from the Savior on this subject of aggressive goodness. We think saintliness is at liberty to be an unobtrusive self-saving thing—that is carefully restricting its service to the quiet influence of its example, content to develop its own life sweetly. But, then, on the whole, the Savior calls for something more vigorous than passive piety. Prince of Peace as he was, he proclaimed: 'I came not to send peace on earth, but a sword'—that means to set a man at variance with those around him. Jesus defines his object to be to 'send fire on the earth,' and carries only while it is kindled. He assumes that evil must be assailed, that falsehood will be contradicted, and sin denounced. The Lord intends a true peace to be reached by a disturbance of the false. He expects sanctity ever to have something of the soldierly quality, and that the life will be a fight of faith. He did not contemplate sanctity adopting a *let-and-let-live* policy in the presence of falsehood and evil. Silence is the earth in which the talent of truth is buried. The Lord expects us to be his witnesses. Jesus expects us to be his witnesses, and bids us as his representatives preach the doctrine of repentance—true gospel repentance, and not mere denominational peculiarities.

Christians should be the reformers of the world. There is no evil under heaven from idolatry to drunkenness, from gambling to gaiety, from heresy to vice, but some have an interest in maintaining it. No usefulness of any kind will be achieved in the work of conversion unless the cry is raised, 'This one craft is in danger,' and too many ministers are fearful of their salary and do deal with sin very carefully. They weigh in their minds whether this or that will hurt their salaries. The poor man's sin is denounced in withering terms, while the well-to-do prospective members are treated very lightly, even if not entirely overlooked and justified. This is intended for those who are guilty. No practice has been so harmful to the church as this. Many look more to the holding up of certain views because the parties that contend for them happen to be rich members, than to the furtherance of the cause of Christ.

I remember several years ago a rich member of a weak church, was opposed to an organ, and when Christmas came around was determined that no decoration should take place. We were very anxious that we would not offend our wealthy members, so compromised the affair so that no member would be hurt, especially the one who had such a heresy pocket book. Thus we often allow our avarice to conquer our better feelings. This is a great weakness. I said then that I would not permit such influences to control my actions, and I never have. The consequence is that I have received the respect of rich and poor.

EDWARD MASON.

OUR CHURCH.—From 5th page.

next, the 13th, the Lord's Supper will be celebrated. So many members have moved away from Ashland that the Ashland City church is very small, but we are still holding the fort, and depending upon the Lord to lead and help us.

Bro. J. M. Tombaugh is now holding a revival meeting at Farmersville, one of the churches of which he is pastor. He expects to continue the meeting two or three weeks.

Bro. A. A. Cober has returned to Milford, Ind., after his studies at Morgan Park, Ill., and will make it his future address. His correspondents will hereafter address him at Milford.

April 4.—The Lord is pouring out his blessings upon our efforts here in the city. God's children are coming home at every invitation. We organized a Brethren church here last evening with just thirty members, including candidates for baptism. This church is to be known as the Brethren church at Elkhart City.—J. H. S.

D. I. Brumbaugh, one of the old College Professors writes from his home at Dennison, Texas:

This is a beautiful country at present, everything as green as in midsummer. Would like to write you an article for the EVANGELIST, but I fear it would find a place where many are consigned. We are well and doing well.

Try the article gently, brother, and we will see where it goes.

Miamisburg, O., April 1st.—Our meetings at West Alexandria, Ohio, closed yesterday at 10:30 a. m., with seven conversions, six of whom were baptized. The meetings were largely attended from the start, and at times there were said to have been as many turned away for want of room as were in the house. Our doctrine had never been preached in the town. It was preached this time, fully, and many of the best citizens were convinced of its truth, and expressed their purpose of uniting with us. We laid the foundation for a good harvest, and some other evangelist or the pastor will reap it by and by. The West Alexandria church has met with many reverses, but they have never given up and I do not think ever will. The day of better things is dawning and they richly deserve it.—S. H. Bashor.

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W. E. REPPERT, D. P. A.
Columbus, O., April 15th.

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'My dear boy, I have only one thing to say to you. Will you try to remember it?

'I looked him in the face and said, 'I will grandpa.'

'Well,' he said, 'it is this Whatever you have to do, always do the best you can'

'This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot his words, and have always tried to act upon them.'

My young reader' you can have this legacy for yourself. Will you profit by it?

The moments fly—a minute's gone!

The minutes fly—an hour is run! The day is fled—the night is here;

Thus flies a week, a month, a year A year—alas! how soon 'tis past! Who knows but soon 'may be my last?

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pm	7:10	10:15	9:25	10:25	11:25	12:30	1:30	2:30	3:30
pm	7:45	10:15	9:25	10:25	11:25	12:30	1:30	2:30	3:30
pm	10:15	11:25	12:30	1:30	2:30	3:30	4:30	5:30	6:30
pm	2:25	3:30	4:30	5:30	6:30	7:30	8:30	9:30	10:30
pm	3:25	4:30	5:30	6:30	7:30	8:30	9:30	10:30	11:30
pm	7:30	8:30	9:30	10:30	11:30	12:30	1:30	2:30	3:30
pm	12:40	1:40	2:40	3:40	4:40	5:40	6:40	7:40	8:40
pm	6:50	7:50	8:50	9:50	10:50	11:50	12:50	1:50	2:50
pm	9:45	10:45	11:45	12:45	1:45	2:45	3:45	4:45	5:45
pm	12:45	1:45	2:45	3:45	4:45	5:45	6:45	7:45	8:45
pm	2:20	3:20	4:20	5:20	6:20	7:20	8:20	9:20	10:20
pm	2:30	3:30	4:30	5:30	6:30	7:30	8:30	9:30	10:30
pm	9:05	10:05	11:05	12:05	1:05	2:05	3:05	4:05	5:05

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pm	1:25	2:30	3:30	4:30	5:30	6:30	7:30	8:30	9:30
pm	1:45	2:50	3:50	4:50	5:50	6:50	7:50	8:50	9:50
pm	4:25	5:30	6:30	7:30	8:30	9:30	10:30	11:30	12:30
pm	4:14	5:19	6:19	7:19	8:19	9:19	10:19	11:19	12:19
pm	7:10	8:15	9:15	10:20	11:20	12:25	1:25	2:25	3:25
pm	11:05	12:10	1:10	2:15	3:15	4:20	5:20	6:20	7:20
pm	5:10	6:15	7:15	8:20	9:20	10:25	11:25	12:30	1:30
pm	5:43	6:48	7:48	8:53	9:53	10:58	11:58	12:58	1:58
pm	8:12	9:17	10:17	11:22	12:22	1:27	2:27	3:27	4:27
pm	8:50	9:55	10:55	12:00	1:00	2:00	3:00	4:00	5:00
pm	6:45	7:50	8:50	9:55	10:55	11:55	12:55	1:55	2:55
pm	9:35	10:40	11:40	12:45	1:45	2:45	3:45	4:45	5:45
pm	10:45	11:50	12:50	1:55	2:55	3:55	4:55	5:55	6:55
pm	3:00	4:05	5:05	6:10	7:10	8:15	9:15	10:15	11:15
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12:27 A. M., No. 8, daily, New York Express, for Jamestown, Hornellville, Elmira, Philadelphia and New York. Pullman buffet sleeping coaches for New York, and Pullman buffet drawing room coach from Hornellville.
9:19 A. M., No. 38, daily except Sunday, Gallon to Kent, stopping at all stations.

WESTWARD.

1:07 P. M., No. 5, daily, Chicago and St. Louis Limited. Pullman buffet sleeping coaches to Chicago, Cincinnati and St. Louis without change.
8:57 P. M., No. 3, daily, Pacific Express, Pullman buffet sleeping coach for Chicago, also Pullman sleeper for Cincinnati.
8:44 A. M., No. 7, daily except Sunday, Kent to Gallon, stopping at all stations with connections for Columbus.
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